SMR. NYLAND:

M 2095
GROUP II/BARN
~~M 2095: Barn~~
Thursday: 2/10/72

[redacted]
Must Remain in
Transcription Room

I think it's necessary we have more evenings like this one. I'm here, and I'm finicky, and you have to do something about the lighting. It is not necessary that I see all your faces, because I couldn't anyhow. But a little bit more: It's not, you see, (that) in the dark all cats are gray. And I do go a little bit by postures, expressions on a face, besides tone of voice, of course.

For this evening it will be a little different compared to Monday, you understand, ~~that~~ Monday the accent always is on nucleus, and the answering of questions by them. So that what my particular function is there to try to help them. And for that reason sometimes I stop or interrupt, and I would like to indicate then the direction in which I think an answer might be given. For tonight it is different because you have had a Moderator, and again I will call myself a Moderator for tonight. But I would like, very much, that you understand the reason why we have a Thursday and also the reason why I am here. In the first place the Thursday is for Warwick people. ~~It is for our Group here~~.

It is for our Group here, for those who have come to live, or wanted to extract something from the Barn, or from activities, or who came in curiosity and still are here. Or those who do it for the sake of having companionship, and a little bit more exposure to Work ideas during a week, instead of relying on one or two meetings in New York or elsewhere. So there is a very definite reason that we have a Group like this, also in Warwick, in order to help you. The whole purpose is to help you..To establish among ourselves an understanding based on an Aim which I think could become more and more understood, and in simplicity, could be followed, or rather that there is in that kind of simplicity a possibility of an understanding what to do with our life here, in Warwick. Aside from the reasons why we now have come, we are facing, continually, day after day, Work in some way or other, and Work perhaps together. And what is in the way so that you ought to be reminded of Work? And I don't want to simply say that you are reminded on a couple of evenings when we talk. You have to be reminded by your Small Groups. You are reminded by

Thursday to have an idea and a reaffirmation for yourself of what is Work: I don't want to take that away at all. I would like this meeting still, to be an expression on the part of yourself, with the accent on your understanding of Work and that accent and the understanding must be based on your own experience, as much as you can explain such an experience. It may not be easy to explain it, but I think practice will make perfect. When you try you will be able to extract much more for yourself, when you have honestly attempted to formulate what it is that really is a wish, and ~~that~~ what is is that is in your way. Because we understand each other a little bit more when you see each other, ~~or at least have the chance to see each other~~, or at least have the chance to see each other during the week in daily life, as it were, at lunch, or maybe in activity or meeting each other on the road or having some trouble and someone else perhaps helping you, or not helping you, or much easier to get angry when things are not right and complaining. I would like to explain that: Negativity. That kind of negation of your Aim. Because it is diametrically opposite to your Aim. And when I say I want to help you, it is simply to give you much more opportunity to implant into yourself an Aim, so that you will not forget that Aim. When you are complaining; complaining about this and about that: It does not belong to this Group or to Warwick. Negativity does not belong. There is an attitude that should be positive regarding your wish. That you have difficulties: It's quite right. And that of course it's not easy, it's also quite right. And that you say it every once in awhile that you have a hell of a time: It's quite right. But say it in the right way. Say it very simple. That is, if I have stomach ~~ache that~~ which is upset I can be serious about that and say, really, I have a stomache ache. But I don't really complain. I make a statement of that kind of a fact of myself being physiologically in a certain condition which is not agreeable to me. When I talk about myself in that sense I don't complain. I'm only a little sad that I am that way; perhaps I would wish to be different. But this Warwick is not here for you to let yourself go in all kinds of idiocies regarding your ordinary personality. You have to understand, and that is the reason that I'm here to tell you and to help you. To remind you. It's not enough, sometimes, to tell you only on a Saturday or a Sunday, or perhaps even at Lunch to remind you that you

that you come here for physical Work on a Saturday or Sunday. It may be necessary that you are reminded more often. Sometimes you can be reminded if you do listen to some tapes, or maybe that you read, or that you have, as I say, your little Groups, and are reminded then. But then why ~~then~~ this negativity? About how things are, and they're not good and so forth. If they're not good, help to change them. Talk about it. Exchange ideas what could be done to make them better instead of, as I say, this complaint or the negativity. If things are not right and you have a right, a perfect right, to say that they are not right, or that the way you feel it perhaps could be changed, or that maybe you have an answer that then you could bring it up like sometimes we are able to do on a Friday evening, or when you have little gatherings abou activities for Nursery or for Cooking or for different things that have to be done and attended to. Of course it is right that you talk. But I still see and I hear much too much about a negativity that certain things are this and that, and that it is rotten and so forth and so forth. I would like to tell you once and for all: If you have no desire to be here; if you have desire to continue to be negative and to complain I ask you to go because I tell you this to Warwick. I tell you this because we want in Warwick a different kind of atmosphere from the rest of the world. We want to build something that is helpful when one has an idea about an Aim. And that you can dedicate to some extent part of your time and part of your energy quite definitely something of your wish of wanting to grow up. And not to be children. That is what I would demand. And this is what I want to make the emphasisfor an evening like this. We will talk about Work. You can express yourself. You can say what you wish. I will not always answer. I will ask others, maybe, to make similiar statements of their own experience if they are reminded that perhaps it would be very good if they could express it in their way. And if there is any reason for me to help you in that way in helping to formulate or perhaps even try to clarify certain issues. Of course I will be here as a Moderator. You might think that you are on the wrong road or talk too much about ordinary life, instead of trying to make atte mpts to talk about Work. You're real, your Work attempts. Of course I will stop you because I don't want to waste any time. But I would like to have an esprit de corps

of something that starts to exist among a few, and gradually will extend to others. I don't expect 100 people to think in the same way, or all to be equally responsible. But I want more and more people to become responsible, so that those who are new can learn, and those who are too old can correct themselves because there are 3 categories: Those who are alive and want to Work. Those who are new, and are alive and do not know how to Work. And those who are here already for some time and already too monotonously here and are half way dead, and they don't belong unless they change themselves into the reality of understanding why in God's Name did they come here in the first place. That I would like to bring up as something that ought to be a level of a meeting of this kind so that we talk about realities of Work and the attempts and the good reason for Work existing among us. And I say in a very simple way to talk about your Work, not complain about it. Not terminology, I would almost say, of the last 2 or 3 years on tapes. Terminology of a couple of years ago, or maybe several years ago, or maybe you are not even acquainted with what we used to talk about 10 years or 20 years ago. But we have discussed that particular question a few times. I would like you to see how can you formulate for yourself when the question is asked: What do I really mean by Work for myself, and on myself, and how could I explain it too myself? Not necessarily to explain it to someone else. But what is the good of my Work when my day starts? How do I face a day? How much time will I want to allow for the possibility of a spiritual development of my inner life? What is it that I could consider a serious attitude in wanting to find out what is really me? To look for the truth. To hunt for it. To search for it: for yourself as truth. Not about someone else, and not about some conditions that you dislike. What are you? And what are you going to do about it when you understand what you are? In that sense I think Work can help you. When you can understand it, and when it is expressed in the presense of others, and you dare to say what is really sometimes on your heart. And from that maybe you can derive benefits so that someone else can learn to know you a little more, and see what is your seriousness, and not having to go only by your ordinary performances in ordinary life in which you have lost your temper or in which you are lying, or trying to become more perfect, or to take on

on the appearance that you are as if sometimes, and we know it well enough, you are much too hypocritical, and you cannot get away with it.

This is like an introduction. I'm perfectly willing to continue with Thursday evenings for a little while, but it must be useful because if you don't get from it what I hope you can, and what I really could expect, then I want to do it -- I don't want to spend the time. It will be very good for me. I can assure you that. It is not that I have a feeling that I'm sacrificing myself. I will be very, very much interested because it will give me an opportunity to see some of you, really, not only hearing about you by name, but maybe getting an impression. And perhaps it might help you if, at such a time, you could remember that maybe you would want to ask certain questions about Work. And there is not always time on my part to answer you, simply because I cannot afford that kind of a time. And maybe there is an opportunity in meetings of this kind, if the level is right, that you could talk about your difficulties regarding Work attempts. So I will simply ask who has anything to say and lets simply start from there and see where we can go.

Ethel Hemsi: Mr. Nyland?

MR. NYLAN: Yah

Umm,

Your name first.

It's Ethel.

Hmmm!

Ethel.

Ethel, yes.

Last week-end, at the Barn, on Saturday afternoon and Sunday morning I had a very strong wish to Work, and I made many attempts. There was no clear result and for a long time I haven't had a clear result And I tried to ask myself what was, why, what was standing in my in my way and ...

It is better to ask what kind of result do you expect?

Ethel An Objective fact.

MRN — What can you define ~~as~~ what is an Objective fact? Remember what I said a little while ago that it is not necessary for me to answer so I would say if anyone ~~h~~has any wish to say certain things regarding your own experience which may be similiar to what Ethel is trying to express, go ahead, put up your arm and you can have the floor. How would you answer? Here is Ethel. There is a question. She wants to make Work attempts and does ~~and~~ the best way she can. She has a desire, but she has no results. What is your conclusion when you hear that? I ask, what is the result she is looking for? The other is, does she know how to Work, and if she says Yes, you could ask: But how do you Work? What is Work for you? What do you do when you say I want to Work, or make a Work attempt? Can any of you now continue with that?-Don't be bashful now because it is not necessary, uhh, for you to be afraid to show your ignorance. It is so obvious that all of us are human beings who are trying to find out what to do with one's life. It is such a simple thing that you become interested in that. And there ought to be, at the present time, more than enough attempts that you have made in all sincerity, that you could perhaps bring up, and maybe it could be of help to Ethel in this case. Why don't you talk. Yes. Say it. Go ahead. Talk.

Unknown Speaker: Ethel I ...

MR. NYLAN: Not necessarily you have to answer Ethel. You talk to yourself about a similiar experience. Ethel will take it in if she can. I want to avoid that if it is a direct answer to her because it is -- when you have a question for yourself, it is your experience. When you talk about your experience you may hope that it can be useful to some one else, but you have no reason to assume that it will be. You surround a person with all kinds of experiences from different people: Then she can choose what perhaps would fit in her case. So you talk: I do this. My experience is such.

Eddie (?): I found for myself that it is very difficult for me to define what it is that I'm looking for when I make an effort, and that at one time I looked very much for results but I, it seemed as though I have an idea of the experience that is; that I've had this experience before but when I make an effort to create that for myself, it isn't that I define it for myself at that time.

MR. NYLAN: Eddie!(?): Stick now a little bit more, and a little bit closer to what her question was because your experience has to adjust itself to that. She mentions the word result, so it is logical that you could say results for yourself: What are they?

Eddie Will I,I, it sounded to me as if a result was a, the result was linked up with a Work experience.

MRN Yah! It is true. But she is interested in what she might be able to look for if that is legitimate.

Ed— Well, I think if my, if my effort is right that the result is there and that it is unquestionable.

MRN It's true, but I'm interested in your result. What would you call a result of your effort?

Ed — I would call it a realization of my existence.

MRN— Ethel, does that fit? We say sometimes a little differently: When I realize I exist, I obtain then a fact about myself. In the beginning it is nothing else than a fact simply that I exist. The question is: That kind of a fact may be, may contain a certain kind of knowledge about myself. And then it leads to the conclusion that if I continue to Work on myself I could have a result of an accumulation of more and more facts about myself.

Ethel: Mr. Nylan?

M.N— Yah?

Ethel Quite awhile ago, umm, I ~~knew~~ have something was Aware of the fact of my existence. Something was Aware of my existence. It was a very clear result, and I understood what it meant, a fact of my existence, but I haven't had that again so clearly. My results are very vague, more vague. And there's not, there's not something that is Aware of me.

MRN And now you want to know what to do?

Ethel Yes.

MRN—Good! Who has any idead about that? What would you suggest to her. This is now different/ Now it is a, a question she asks how she can solve a problem.

Unknown Speaker: Mr. Nylan?

MRN Yah?

— I also have the same problem.

MRN A little louder.

— I'm sorry.

MRN A little louder.

—— Yes. I've also had the same problem, and I began to; I believe it has to do with being impartial.

MrN Can you hear him?

——— I'll speak louder. I believe it has to do with being impartial, and I found that the only way to have impartiality is to try to devise a preparation for my Work attempts which consisted for me of narrowing down all the things in my outside activity to the fact that I am, at least physically as an ordinary person in one spot and sort of reducing as much as possible activity before I go into a Work attempt.

MRN Ethel, would that help you?

Ethel: No! I do that.

MR. NYLAN: Yah! Good! Then we have to have another kind of question. I don't want to go to far in explaining to you what perhaps you should do in a case like that but I would like more people --Yah!

Second Unknown Speaker: Umm. I've had the experience. I've had the desire ~~to of~~ trying to Work on myself and have been so desirous of trying to Work on myself that I was totally identified with my state and I, I think that the reason why you don't have a result is because you don't let go enough of the desire to have an experience. There is too much feeling in your attempt, and it doesn't allow you to be impartial, and therefore it does not -- You're not clear. You don't get a clear result and, uhh, the thing is that sometimes you, - for me, I have not Worked in such states and have tried, uhh, to remember to Work but, but what, at a time when I was not so anxious about trying to Work in the same day, doing something. You have to watch; you have to, you might say, watch, uhh, for the time when you can Work and it's usually, umm, like at lunch table when you are with people talking, and like you're completely out of it, and you see somebody, uhh, and they, and they appear to be making a Work attempt, and you could at that time, if the wish is still there, you could really try and make an attempt.

Nyland Would you give that as something she should do? Don't you think this is very personal for you?

—— Yes Sir. But I really feel that, uhh, I don't know how to explain that ---

MN No. It's all right that you mention it, although I don't think it is very helpful for her. It may work for you. I doubt very much that it will Work for her. I would really say if she is looking for some result then of course she may be looking for that and a great deal of energy goes in that kind of a wish to have a certain result of a certain kind. And when she tries to define it, then of course there's more energy that goes in that direction. So that really there is very little left for the wish to ~~Work.~~ wake up. And I think that the answer should be in that direction. If there is very little energy left regardless of your wish to have a certain result which perhaps you cannot really describe or it may be something that you remember that you would like to have happen again. The only answer is when you do Work then in such conditions that there is enough energy for having a desire for a little "I" to be there?

Unknown Female Speaker: Mr. Nylan?

MR. NYLAN: Yah!

Can I say something?

MN Yah! Yah!

I had exactly the same thing and I wanted to Work constantly, and all the time, and what I tried was ... All the times that I wanted to make Work attempts, I stopped, and I had decided before hand to say, one specific time that day to Work - Just once. And the rest of the time I think to Work. And I wouldn't. And it got so ... And that one specific time came, I had all kinds of energy for it, and it was somehow much stronger for me.

MN It could. I think Ethel knows that kind of attempt. You see because she is, you might say, conversant with her first attempts, which were probably of a similiar nature. It is right what you say, if you want to concentrate in one particular attempt, it may be that's all the energy you have for one day, so then you try it at a certain time, and it can be quite successful in whatever one calls success, But I don't think that was really her question. She had experienced ~~of~~ something ~~else~~ before and it was right for her at that time. At the present time she looks again for a similiar experience and she cannot find it. So how can one now say, or give her belief that it will come?

Male Arabic Voice: Mr. Nyland?

MrN. Yah!. Yah, go ahead.

——When I had the same problem from my Work attempts I wouldn't get the result I was looking for, I came to these conclusions. Me as a subjective person tries to create an Objective Person which is "I" so I have to be familiar with myself at the right time and reach conditions by have(ing) a more clear mind, and a stronger wish. When I find that, for sure at those times, I am more closed to the result I am looking for.

MrN It doesn't as yet settle the question. It is quite right that when you want to select the right kind of a time so that then whatever energy you have can be used more efficiently. It is right, but you still beg the same kind of a question: The results you are looking for. I would like Ethel to understand that one really doesn't look for results.

Unidentified Voice: Mr. Nyland?

MrN Yah!

——Uhh, is it possible that it is necessary to have a larger amount of trust in the process of Work in order to set aside that looking for result?

MrN I think you have to have a belief in Working that it will give you what is your ultimate Aim. An ultimate Aim is defined as a result of oneself in having grown up and to become a man. But if you start to define what is the immediate result of a simple effort, you cannot express that in terms of growth. So I do believe that it is necessary to have an Aim. But the Aim has to be such, so that whatever attempts I make, I must have belief that it is in the direction of reaching that Aim so although I cannot define the result itself as belonging to the accomplishment for my Aim, I have to have an assurance that I'm doing the right thing. And how can I get that? That is really the problem.

Jacques Hemsi: Mr. Nyland?

MrN Yah!

I have also for myself the same difficulty now. And the clearest result that I get from Work, at the present time for me, (is a lot?) of information about myself, and I'm able to register two attempts where I, there is a, uhh, through an association with a feeling, oh, or an attitude, or an atmosphere, there is a jump from the situation

in which I am, to a place where I'm less identified with myself. How to create this jump is really difficult, but sometimes this is possible by maybe a (will?) that that association ~~is~~ with me, and puts me in that less identified place, and in that place I am less searching for, less defining (for) the feelings because I have, ... It's more uhh, it's more understandable to me Work at that time.

M.N Yah, Yah, Jacques. But you're skirting around it. You keep talking about Work. You're not making any suggestions. It's quite right, of course, what you call a jump. But you might say there is a preparation for that jump. It is much simpler. What is the Aim of oneself in Working? In which when one can do it, one has a belief that it will ultimately lead to a development of oneself in a very definite direction. What is it really when one says, I am? Or if I come to a conclusion where at a certain time I am Aware something in me is Aware of myself and I accept myself as I am? What does it really mean for me? It is simply that I exist so that any kind of attempt of Work always has to have in it the question of my own existence. And when I say the fact of my existence I want to indicate by that that when I now know such a fact that I exist that I can accept it the way it is, at that moment. So all I'm looking for is information about myself as I am now existing, and therefore I say the result is simply that I make that attempt, and come to a conclusion that I exist, then I have a result of my Work. No more! I'm not looking for anything else. But I will hope that if I become more and more Aware, again I say, if, there is something in me that I can become Aware of myself, that such accumulation of facts about myself will enable me afterwards to grow up in using that kind of information, (if) I have had an experience in the past that was very agreeable and right and seemed to be in the direction of Work, it's obvious that when I think about it and I say it was very good for me, that I want it again. But I'm liable to think about how it was, and then try to create such conditions in order to bring about the same result and it will never happen. The Aim for a man when he wants to Work is really that he is Awake, and ~~that he~~ could stay Awake. What will happen to him when he is Awake that he could see then what he could not see when he is asleep, he will only know when he is Awake.

In his sleep he cannot define a result. But a result has to be for him something in which he has belief that it will lead to another kind of accomplishment which sometimes I say is a daily Aim, or a year Aim, or a life Aim, or maybe an ultimate AIM. But I keep on Working, and for that I must have a belief that that will give me information which will be useful for that purpose. You understand Ethel? When you wish to Work don't look for anything at all than only, that you want to make sure that your life exists in you. And that that fact of yourself as expressed by the form, posture, or whatever it is of yourself, that you accept that and Work on yourself means that you try to have this Awareness by means of a little "I," in an Objective sense giving you the real truth without interpretation of anything that you then become Aware of. If I can accept myself as I am, I don't think or feel about myself. All I know is that I am. That I exist And the result is reached when I come to that conclusion that I am, and when that so-called knowledge is pure. You understand that?

Ethel Yes, Mr. Nyland.

Mr. N When I have little energy, or when I'm occupied I reduce the experience of myself as an ordinary human being, using up energy in an unconscious way to the lowest possible level that I can bring it so that I just, I said the other day, barely seem to exist. Then there is a chance that there is energy left-over which becomes my desire to Work. And then the acceptance of myself in that way of being a simpleton is acceptable to this "I." And the "I," then having the knowledge of me existing simply continues if it can continue to exist in the acknowledgement of my existence. You understand that?

Ethel Yes. Thank you, Mr. Nyland.

So if that happens and you are not doing anything, then try to do it as you are active, let's say with your hands, or you do this and that with the tiles, and you move them from one place to the other, or when you may be sitting, and you get up, or when you eat, or when it is in very simple moments when there is very little energy needed for the maintenance of your unconscious state, then there may be energy left over that can go as I say, in the desire to Work. Does that clarify it?

Ethel Yes, it does.

Huh?

Ethel Yes.

All right. Then you can use it.
Elaine Knight: Mr. Nyland (For end of tape)
Yah! Oh, wait a minute. We are here again. One side already.

END SIDE ONE

MR. NYLAN: All right. Yeah, Betty.
Betty Greenwald: In the past few months I've had, umm, many strong Work experiences, but it seems as though these experiences come like something that sort of comes and settles on me and passes through, and when it's gone, it's like I forget completely, and ...
Mr N What do you forget?
Betty I completely forget about Work, or Working on myself or ...
Mr N You do remember your experience?
Betty Oh yeah.
Mr N And knowing that experience; doesn't that help you to make another Work attempt?
Betty Well, no. At the times that I forget I actually forget everything. I'm completely just caught up in my ordinary life.
Mr N Okay.
Betty Umm. It's, it just seems as though, umm, it's almost as though it's not something that I'm doing myself.
Mr N NO! NO! NO! NO! NO! Who would do it? The Devil?
Betty (Laughter) No it, I don't mean it that way. But it's like some -- at certain points almost like, umm, almost like an energy flow. Uhh, something happens ~~to~~ in me and some sort of energy flow takes place and all of a sudden, umm, I remember to Work.
Mr N Now wait a minute. We were ~~now~~ in the state where you didn't Work for you ...
Betty Well, and then something happened, some kind of energy flow.
Mr N Yeah. I think then you were reminded, and then you wished to Work again And ...
I think that's right.
Betty The question would be why, why could you have something so strong happen and then completely forget?
Mr N Yeah. That's interesting. Why is night and day on the Earth. (It?) is in the Sun. It's very strong ~~and~~ bright light and what happens to it when it is night and darkness?

Betty Greenwald: It gets covered ~~over~~ up.

MR. NYLAN: No it doesn't get covered over up. It turns ...

Betty It turns ...

Mr N It turns. You turn. For yourself, you turn from points of interest to other points of interest. You turn from one, which is interesting for you as interest, and it gives you light. You turn to something which that has of interest because ~~it is~~ it gives you Darkness. The decision is made within you. What is it you prefer when you're in the dark that you would have light? When you have light, remember the darkness.

Betty It does work that way in the, - when I finally get to the point in the Darkness where I realize it is Darkness. The I want light but (garbled), --

Mr N It's more important that it happens in the period of Light.

Betty But the darkness or the night seems to be pretty strong.

Mr N Sure it is! That is why I say: If you can remember it when it is Light that you also have Darkness, it will help you in the time of Darkness to be able to remember Light. See Betty, a person is an all-around person with all kinds of possibilities. There are, at the present time, a few possibilities of Consciousness. And the rest is completely unconscious. When I, by accident or perhaps as a result of Work on myself, experience a certain state of what I would like to call a beginning maybe of consciousness, I have to realize at that time that 99% I'm unconscious. To say it a little differently, if there is a little moment of a certain kind in which there is an "I," which is Awake, I have to remember then that all the other times, 99% I am asleep. The question is: When I'm Awake I will see myself then or remembering that I have been asleep, and that I will go back again into sleep. Perhaps the moment when I experience Light, I may wish to be different from the period when I say I'm asleep. Then I go into my sleep with the desire to Wake-Up. Now that is in general true.

Betty Yeah. No, that's how it works but I feel ...

Mr N Now you have to have a little reminder,

(Garbled)

every once in awhile.

Betty I feel as though, umm, if I wasn't here in Warwick I would probably stay in the Dark.

Mr N Yah! I think so. So to some extent you can be very happy that perhaps at least a little bit you Wake-Up. But it's not enough, is it?

Betty It's very strong. The other (garbled), the other, the experiences are very strong.

Mr N Good! Then write it up at that moment and put it in your pocket. ~~You~~ Consider the moment of an experience of Lightness like a talisman.

Betty I do.

Mr N No you don't. Excuse me (laughter).

Betty No. I do. But the other thing --- No, I do when they come. (Betty speaking)

Mr N When they come. But you don't do anything with it. Betty ~~That~~'s the problem.

~~That's the problem.~~

Mr N Yah! You're not grateful. If at the moment when you have an experience of that kind of a, an Awareness you should be down on your knees and Thank God. From now on ~~Why not~~ start with it early in the morning when you wake up with it (from) pyhsical sleep, that you thank The Lord that you are Awake physically. It will help you in your day because then there is something to be grateful about. And immediately you will remember it as you can compare it with, now there is a Second Awakening: I may be able to Wake-Up then. Then I will be doubly happy and doubly thankful to God.

(Very loud crashing sound)

What happened?

Unidentified voice: I dropped my wallet Mr. Nylan

(General Laughter)

Mr N All right Betty?

Yeah.

Rosemarie ~~2~~: Mr. Nyland?

Mr N I see a hand here but maybe ...

Rosemarie Yes, it's Rosemarie.

Mr N Who?

Rosemarie Rosemarie!

Mr N Rosemarie. Yes.

Rosemarie (Crying): I don't know. It's hard for me to talk about it but, I had some strange things happening in connection with Work attempts. And they have bothered me. And I have no wanted to talk about them because nobody else talks about (garbled) ...

Mr N It's all right, Rosemarie. And maybe it's not a good time now to talk about it. But I'm sure we can.

Rosemarie Yeah.

MrN All right?

Roslyn Yeah.

MrN We will talk about it. Many times certain things happen in Work which are very strange, and when one is sensitive you cannot always explain them away. And at the same time you cannot deny them because they do happen and there is a feeling connected with it. Sometimes also fear or sometimes not knowing what it might be, and having at the same time an inclination to believe that it is worthwhile. So you are actually between the Devil and the deep sea about such things. On the one hand you would wish it again and again. On the other hand, you know that if you go into it. you will be in a conflict with yourself. Many times these states are produced by a feeling and a mind which are not in agreement with each other, and when they have a chance to really talk together, many times there is an arguement about the validity of your own experience. At such a time one must leave it alone because it is not conducive to try to settle the question. It's very much the same as if one has an arguement with someone else. In the heat of ~~the~~ an arguement you cannot settle it. And you get angry. And the best thing sometimes is simply to go away and not talk then, but to come back after two or three minutes. Then you are a little calmed down. You lose or you get down from the height of your excitement. And when you are a little bit lower, closer to the bottom of the mountain: It is much easier to discuss things. If one has experiences for oneself which are not caused by someone else you go through similiar states. Also then one must wait until one is calmer. And then you can look at things in a much better light. What other questions? Yah! Right there.

Roslyn Fassett: I'm Roslyn.

MR. NYLAN: Who?

Roslyn Roslyn.

MrN Yes Roslyn.

Roslyn Well for the last few weeks I've been waking up very early in the morning before, before I have to give anything to anybody because I, I often feel that I sort of get eaten up by life and by the people around me.

MrN Are you -- Is it that bad?

(Laughter)

Roslyn Tonight it feels that bad.

Nyland It's a, it's a ~~very~~ strong term. Huh? It becomes a little dramatic.

Ros I'm not going to take it back though.

Nyl Oh. Well. Then you will be eaten.

(Laughter)

It's all right, I can agree with you. It's maybe sometimes like that. All right. Life is eating you up.

(Laughter)

Now what will you do with that?

Ros Well, when I get up early, I, I have the feeling that I don't have to accomplish anything in the ordinary sense of the word. And, umm, I usually feel refreshed when I wake up. And I feel glad to be awake in the morning. And though I couldn't explain what Work is very well, with the right words, what I try to do is to do things attentively. Umm, putting on a robe and walking down the steps and sometimes just moving things around, or moving myself around. And it's a very quiet experience. It's not all like anything stupendous happening. And yet it feels right somehow - that I'm doing that and ~~then~~ sometimes after all the children wake-up, and I get involved with everything - sometimes I remember during the day: I still remember. In fact I think I remember better when I have to start in the morning. But then when Thursdays come around and I, I feel like I wish I could contribute to the meeting I try and remember what I did all week and I can remember with my mind what I did, that on Tuesday morning I did that for Work, but I can't remember with another part of my mind. I can't remember. I can't remember the moving of my arm, or, or my foot going out. And then I think maybe that I didn't really register anything.

Wy Yah. I can understand that. But who, who has had similiar experiences?

Betty Greenwald: Roz, it's Betty. Uh, I have the same exact, uhh, feelings about the mornings. It was about two weeks ago ...

MR. NYLAN: No. Wait a minute. We're not going too much in detail about your description. What is the solution?

Betty Umm. I haven't found one yet.

MrN Then you cannot -- I'm sorry. You cannot talk about it because we can add from now until doomsday all kind of experiences that are similiar. Roslyn has to understand something. Who wants to tell her?

Enid Wolfe: Mr. Nylan?

Yah.

I'm Enid. Umm, I've had a similiar kind of experience in the past few weeks in getting up earlier, before the children woke up. And for me I have been feeling that, that was when I made Work attempts and Worked. But in being able to have just a quiet time in the morning, and to start the day in a way that I could just be quiet, and be by myself, and have this time, the whole tone of my day changed. And I was able to have some kind of peace and quiet in my day; in my ordinary life.

Yah. But you cannot consider that Work.

Excuse me?

It's a very nice quiet time. It is sometimes -- One really -- When you are a little upset inside, you say, I want to come to myself. In ordinary life it simply means that I calm down. When I get up in the morning I have a little free time so that I don't have to take care of the children right away. Of course, I can sit quietly and to some extent even enjoy myself. But you know we're talking about Work. We're not talking about ordinary life in exceptional conditions. We can talk about that every once in awhile when you wish to use it for an illustration, that it reminds you of your wish to Work. But we have to keep very strict to Work attempts and experiences regarding Work. And by that I mean the introduction of something that is Objective. Or an Aim ~~that~~ which leads to a certain kind of freedom. Or that what I experience is useful for the ~~for the~~ growing up in the sense of evolving. So you see we are ~~quite~~ ite far removed when we talk about just having a nice good quiet little time. I'm not denying that it is very nice, and that at times one needs it. But we're not devoting our times to such descriptions. Who can help Roslyn to tell her what to do if she doesn't know it. But in the first place it must be quite clear that it is a good enough description in order to calm down a little bit, but honestly it has absolutely nothing to do with any attempt of Work on ~~one~~ your self. Who can tell her that?

Unidentified voice: Mr. Nylan?

MR. NYLAN: Yah!

I think it's very important to have that time to come to yourself, but I also believe, if possible, you should establish within that time one definite activity in which you will try to become Aware of yourself in that activity.

MR. NYLAN: The assumption is that you know already what is to be Aware or to make an attempt.

——— Right.

Ny And if that isn't there and it doesn't occur to one, then of course it doesn't help to say you ought to because I do not know if Roslyn wants that.

——— Well Roslyn had said that she couldn't recall whether during that time (if) she had had a moment.

N No. No. She didn't really recall if she moved this or that of herself. She did not use any word that indicated Awakening.

——— Or that she made an attempt to Work.

Ny Yah! She has not said that. Did you Roslyn?

Roslyn Fassett: I didn't say it but I, I

Unidentified male voice: I felt that what Roslyn was saying she wanted in that time to have an opportunity to Work.

MR. NYLAN: Good. Then it is easier if you can explain. Then what would you advise to her?

——— Well you need to introduce that opportunity. You should set it up as a task that in the morning there is one definite thing you can do which when you're in that state, which for you is more together, you make that kind of attempt because the energy is available. And what I've done before has often been repeated by other people. Is to take an empty suitcase and walk across the room with it. And uhh, it has no other association other then that you want to use that moment to make the attempt to Work because at that time you feel you're able to. If you would do that, uhh, for the coming week each morning you might find that you would actually have during the day the remembrance of that kind of a moment, and the flavor of that might bring back to you the possibility of also Working during the day.

Ny Would you want to do such a thing, Roslyn?

Ros ——— Well, if it was for a reason, certainly.

Ny Yah. But do you see a reason?

Ros Well, I think what he's saying is that, it's like I'm walking around in a dream in the morning or... But I do think that I'm trying to Work. I mean... I often pick up the children's blocks very slowly, and walk over to the other side of the room.

NG Yah. You see you bring in again slowly. No Roslyn. Work is different. Work is an Awareness. It is not a thought or a feeling. It is something I come to the conclusion that I exist, and that what I now consider that fact has to be impartial, and that it has to be simultaneous at that moment. These are requirements for Work. We're talking about what is Work. Not about slowing down. What's a Work attempt. Last Saturday I tried to explain it. What I do after I have a desire and a wish to do Work. I start by creating something. I talked at that time about imagination. But something that is not as yet in existence. But I wanted to to be there so that then I believe it could exist. It would start to affect me. It's then under the influence of that what I create in an Objective sense that what I am now would become Observed and gives me information about myself. Instead of walking slowly and so forth I have to have something with me while I walk slowly.

RO But I don't have it.

NG Yah. You make it. That's exactly what I'm talking about. You have to make it. You have to ~~have~~ do something that within yourself takes place, that it is something else existing which you can call Objective for yourself. How does one create, using the imagination first, of that what is now, I calledit; And I compared it with an Architect, a creation of something in my mind. And I want it to be there. I ~~want~~ create now an "I." And I want it to be there in a certain way. That is, I give it certain attributes. And now I wish that "I," as I walk, to be with me, and recieve from me, by means of Awareness, that process, by means of Observing me, my physical body, as it behaves. I want to have this "I" recieve facts about me which are then giving back to me, and are then in my mind as a memory, so that later on I can see such facts as an existence of myself in a true light without interpretation etc. etc. I've said it many times Roslyn. Start in a very simple way by just walking. If you want to use a suitcase because it is nonsensical, it's quite all right. You do it for a definite different purpose. You walk up and down but you want something with you that is then Observing you. I said the other day in answering on Monday: Close your eyes, make movements with your body in all kinds of contortions to see if you can actually create something that remains in existence, and then, you might say, is present to you, and then somehow or other

recognizes you as existing. Wasn't it perhaps a difficult concept? But don't go off on the wrong road in thinking that it is slow movements and all kinds of things like that. It is not at all. It is ordinary life and cannot be called... It has no relation even to Work on your self. We have talked about it before in Boston. If you were there last, uhh, Saturday, you may remember. If you haven't, listen to that tape. It might help you. Yah.

Charlotte (?): Mr. Nylan. I'm Charlotte. Umm, I have an experience of a result of, umm, - It was unexpected. I've been making Work attempts, and trying, umm, trying to do it right, and trying to find a way to Work. But I wasn't having any kind of result. And I wasn't looking for a result. And I was happy to have the wish to Work because I had not Worked in a long time.

NY Will you keep on having that wish.

Charl I hope.

MrN And keep on making attempts, and try to remember what we just not (were) talking about.

Charlotte Umm, I hope --- I would like to describe this result.

NY Okay.

Charl Umm. While, --- I emptied the dishwater outside every night. Or usually every night and --- so one night I just did it and I caught myself, or something caught me, and I looked up at the sky and --- I was, uhh, --- I was aware that I was alive and emptying the dish water and I was Aware that I was never Aware of that before. And so I tried doing it again with a realization that I was alive and I did it a couple of times, and it seemed, umm, like a different kind of an attempt, because I did it with that, with that realization.

NY Yes. I think you're right. I think it's quite right. It will happen again. But maybe not in the smae way. But the experience is right because it gave you at that particular moment a realization of your existence without having any particular thought about it. You found yourself at at that moment existing. Do it in many different ways though. Don't have to wait until you go outside and see the sky or dishwater. There are so many movements one makes and all during the day one exists. And of course there are so many possibilities of certain movements in which your about Work can really be translated into that kind of Awareness of something, you say, that could become Observant of you. But there is a realization of your being what you are, where you are. No description but you are:

you exist. You know that. That realization is helpful. Try it many more times. Will you?

Cheri Yes I will.

NG It's all right. What else? Over there in the corner? Yeah! Tell! Who? WHO?

Lynn (?): Me. Lynn. Here

Who?

Lynn.

Lynn. Yes.

I'm, I'm not sure even if this is entirely a question but it seems to me that I've gone on a sideroad in Work. I've, I've made some ~~Work~~ attemps that can result in an Emotional state in myself, and I think that over a period of months I've now come to a point where because the emotional state keeps me in balance, ~~that~~ and I'm happier there, That I Work for that because it's so tangible where as I, which I believe I understand with my head is, is much more vague. I came to realize this because when I was sick I had, I had very little wish to Work, and I lost the equilibrium that I ~~had~~ maintained making those attempts. I don't believe that the attempts were completely invalid but I'm in a state where I'm not quite sure where I stand right now. I wondered if the answer was for myself, that I do see that "I" with its attributes in much more valuable than any emotional state I could put myself in, and it becomes more bondage for me to be the way I was. But I still feel - I never heard anybody else really talk about this - I still feel alone in that state. I don't know.

NG If you ...

(Garbled)

If you have an experience of an Emotion as a result of association with Work, or sometimes making an attempt that you feel belonged, or used to belong to Work -- The emotions, of course, is quite nice to have but it is an ordinary kind, isn't it?

Lynn Yes. It ---

NG Could you allow in your emotional state to introduce a thought in your mind which relates perhaps to Work as you know it, or an "I." Or perhaps it relates to something that is Higher than you are. So that there is within you a certain striving towards something else, which is more

worthwhile, like you said. A little "I" may be more worthwhile, which of course it is. But if it goes over into a wish to become different from what one is, and imagine that one can be, or many times as I say, that one is as if in the presence of a Higher Force: Either Great Nature, or God himself; that then emotions (coughing) can help you to convert such energy into a real wish. And again you make then the attempt to reach that what is Higher by creating within you that what is of a Higher kind of quality. And you're back again on the road.

L I think my attempts have to be more careful, more ...

M You have to be more specific. You cannot live in your emotions alone. They're lovely, but they're not satisfying for the desire to grow up. Your emotions will die with you Lynn. Your "I" won't.

L Yes, that helps.

M Kesdjanian Body is made up of Emotional energy. But it must go across the Bridge in order to become permanent. The Higher Emotions, as we know them, in ordinary life belong to a DO-RE-MI only. Mostly it's MI, MI. Because the accent is really on that MI, as I am then, but I'm not. All I do is look across, and I hope that I will enter into the Promised Land. But I I don't go across because there is not enough force. And I'm satisfied by having an Emotional state. But if I see in this emotional state that what I really would want to reach, which is a completion for the Kesdjanian Body, in which you might say, there is more opportunity for Great Nature to get hold of me, or to develop something in me that could become more permanent. Then I will take the first step towards the FA, that is, the Bridge. I want to go across it. I make that attempt by using the energy of an emotional kind at MI. But the realization of what I wish to accomplish is really fulfillment of the Kesdjanian Body as I try to express it by means of the freedom of the SI-DO, And having then in my mind as something I want to reach for because that is the desire of my growth. I return to my Emotional state but this time with much more assert -- assurance. Much more certainty that I know now how to use it. And in our terminology I say I take a step across the Bridge. That is, I start walking. The attempts I make in that kind of creation, and then having that Creation help me gives me at that time the helping hand to go across the Bridge, because each time that an information of that kind is available to me, I take another step. You see what I mean? It is difficult.

* because that is where I want to go. And I step across the Bridge. That is I start walking. The attempts I make in that kind of creating.

In such an Emotional state you can always pray. You can always reduce yourself to practically nothing knowing it isn't you. But knowing that there is something that could become reality of you. And one yeilds, or dedicates oneself again and again in an Emotional state. In that kind of a real Wish sometimes we say even, to be fused. But ultimately it will only be fusing. I still have to go and walk. And the prayer is to ask for the strength to walk on the Bridge. All right?

(Inaudible)

I know how difficult it is that, when someone asks or makes a statement, asks a question; that you adapt yourself to it and try to say something from yourself. I know the difficulty that you will have because you wait until I might say something. I can explain it for myself, but you don't profit enough unless you make attempts. It is necessary for you to, not to soak it in, it is necessary for you to become active regarding a Group like this. And you are more, of course, when I'm not here. But here, as I, I, I almost I say as a chance, that we put things on the table. What are obstacles for you. What is it that is in your way when you honestly wish to Work. Maybe you now remember in the following week that this meeting, we will have it again next Thursday, that then there is a chance to, as I say, put it on the table and spread it out. Here is my life. And I see this and I see that. What can I do? When I know about Work, can Work help me?What is the application for me against my lazyness? What will I do when I procrastinate? And I see it! What should I do when I get angry, and I lose myself? What is it that I say: I cannot do it and I know I could, but I don't want to make the effort. Those are the problems you must have because you have to talk about your obstacles. It, of course, presumes or assumes on your own part that you have a wish to Work or that you want to know something about the possibilities of development of your inner life. Andthat I cannot give you. It has to come from you. And it must, of course, be based on what you know yourself to be. And to some extent you have to be a little disgusted with yourself. But you must mean it. It cannot be just in your head, and it cannot even be in your feeling. It has to be in a totality of yourself. That is the level of your being at that time in which you say: I will go and do something or I will just sit down and wait. You must come to such

conclusions about yourself. Prayer in the morning. To have that kind of a light on your Path during the day. During the day to be reminded of a certain Aim that you happen to exist and live on this Earth, and that there is a reson for you existing. As I said in the beginning: That there is a reason that the Night will come. And what are you going to do then? That during the day when there is Light you have gratitude for being alive and Thank God, not yourself. And that something can take place in you then and you can make attempts at certain times. I all the time talk about the attempts you must make. That means: The doing of that what you have now as a thought or a feeling about Work. The putting to practice in your life. Your life should flow over with such attempts. It should be much richer than it is. You wait too long. You have to be poked in the ribs all the time. Why can't you get up on your own and really try to walk? And as you walk can't you remember that maybe God could look at you, or might wish to. What can one say about oneself? What is it that you can help? That you can help within yourself to be? And to grow up. To recognize ~~that~~ at first the duality of yourself as you are as an ordinary human being. But you're here at the Barn, you see. That gives you an additional reason why you should Work. It is not just that you come to a little meeting. You just come to see if you can eat. There is a tremendous amount of food on the table, and you don't really, you pass it by. You know sometimes, I honestly, I feel that if you realize what is there you should have tears in your eyes. You should exclaim: Is that all for me? Why has it been dished out like that by Gurdjieff in "ALL AND EVERYTHING"? Why has that book come across your horizon? How did it happen? What value do you place on it, when you think that you want to, you say, you want to grow-up? Then why aren't you more there to wish to grow-up? To be there present? To see what it is in you that you can kindle more? A little bit of fire that really needs a little bit more of fuel. Why don't you give more of it? When you walk, when you slow down maybe that then the reason for your slowing down is connected with an entirely different reason. The wish is to get away from the Earth at that time. The wish is almost to die to your ordinary way of living. To your behavior. To the bondage of yourself to this Earth. It is not

religion, and it is not fanaticism. It is just ordinary common sense that there is something that you ought to do about yourself so that when you do that, at least you can have the satisfaction of having made an attempt and it will result in a certain state of well-being. It's not that I want to criticize you. I don't want to. I want to be kind enough to tell you that I understand your silence but it will not help. It will not do. It cannot be like that. You cannot have meetings like this. (Buzzer for End of Tape) It is wrong for you to remain too silent. It is wrong that you don't make enough attempts during a week. You ought to have something with which you want to eat. Bring a little spoon or a fork or something. But for God's Sake do something about yourself (so) then you can talk about some kind of spiritual endeavor. Don't be mum or silent all the time. Make an attempt to see what it is that you really need. And then come in humility and let's talk about it. I hope in that sense you might remember what we tried to say tonight and to be honest what we did not say tonight. And I wished we has been able to say it. Good night everybody.

END OF TAPE

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